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GLIMPSES OF NIPPON AT SCHOOL

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Education in Japan is feeling the impulse of the new wealth, acquired during the past three years of the world war. Never before in the history of Japan has the demand on school facilities been so great; never before has the craving of young Japan for learning been so strikingly and universally demonstrated; never before have the authorities felt the need of greater equipment; never before has the premium on scholarship been so high. Thousands and thousands were turned away at the beginning of the new school year in April because there were no places for them.

In Doshisha University, including all departments, 796 applied for admission and only 433 could be accepted. In the Kyoto First Commercial School, a school of middle grade where I am located, the demand by applicants was unprecedented—as shown by the following figures:

YEAR	NUMBER OF APPLICANTS	NUMBER ACCEPTED
1914	270	216
1915	295	207
1916	358	209
1917	514	260

This increase is not peculiar to Kyoto—for Kyoto being inland has not felt the impulse of the greater prosperity as much as the great port-cities, Osaka, Kobe, Yokahama and others. Nor were the schools lacking in students before. Middle and higher schools have annually rejected from 30 to 75 per cent of their applicants because of lack of accommodations. In March when I visited Waseda University with its more than 11,000 men, the classes were exceedingly

large—over 100 in every class division. And the Government Middle Schools throughout the Empire have long been insufficient in capacity as proved by the government sanction accorded numerous private—and, generally, scholastically inferior establishments. Some Japanese university men recently shed some light on the situation by asking what America could do if the number of students clamoring for an education were double the number who could be taken care of. It was to them startlingly illuminating when the reply came: “We would build enough schools to accommodate them.”

This middle and higher school situation is the more puzzling to the occidental when it is realized that the Japanese have provided for primary school children better than most other countries. Indeed, there is less illiteracy in Japan than in any other nation; according to statistics given in a recent Mission sheet, Japan has about 9,000,000 elementary school children aged six to fourteen and the percentage of these actually in attendance is 97.69 per cent for girls and 98.8 for boys; the highest attendance (per cent) being in villages—after which come towns, and last, cities. All this is the more interesting from the fact that there is no such thing in Japan as free education. Every child from the primary up must pay tuition except when it is absolutely impossible, in which case the child comes as we would say “on the town;” but primary children must go to school.

There is a peculiarity in Japanese reckoning which makes figures for primary attendance somewhat misleading—for all children between certain ages, say seven to thirteen inclusive, are counted as being in school the whole period even when they have been absent two years out of the seven. But even when allowance is made for this—fewer children in Japan go uneducated than in any other country. The term *literacy*, however, is misleading because of the almost insuperable difficulty of the Chinese characters. There are about 47,216 in all; 3,000 will suffice the ordinary, educated man; 1250 are necessary for the elementary child. The American of ten years is less illiterate than the Japanese of fourteen. Nevertheless, the Chinese characters are

here and the Japanese government deserves highest praise for their untiring efforts at educating the very young.

Just a glance at the educational system of Japan. There are the usual officers—the national Minister of Education and his subordinates. Briefly speaking, the schools are divided into primary, higher primary, middle, higher and imperial. The primary takes children from the ages of seven to thirteen inclusive. After the Kindergarden which is private and not compulsory, and after the primary school there is no coeducation. So there are separate schools for the sexes, from the beginning of the middle school up to, but not including, the imperial universities and their preparatory schools; in the case of the last mentioned, the status of woman, to date, has precluded her from aspiring to an imperial grade of work. Graduation from primary school admits without examination to the higher primary, where the ages run from thirteen to fifteen, except in rural districts, where, because of the absence of middle schools, the ages are thirteen to sixteen. The higher primary is not compulsory; it is designed for such children as cannot hope to complete a middle school course. Graduation from primary school admits on examination to Middle school, which throughout the Empire is a regular five year course. Thus the middle school corresponds to the American high school and admits on examination to Japanese higher schools. The higher schools—there are in all eight—are identical with the College departments of the private universities, Doshisha, Keio and Waseda, and with the collegiate institutions or departments of universities in America; practically there is a difference, as the higher schools may not be regarded as ends in themselves—they are not cultural but solely preparatory to the imperial universities. The higher school—the sole approach to the imperial universities, has a three year course, but promising men who fail to do the work in this period are allowed more time; the completion of this course admits to some one of the four regular imperial universities, i.e., Tokyo, Kyoto, Sendai or Fukuoka where work is done comparable to graduate work in American universities—in literature, medicine and

law. "All higher schools are established and maintained by the central government, local governments and private individuals not being allowed to do so. The reason for this is that the higher schools are not final or independent schools, but preparatory to the universities, and therefore care must be taken to restrict the number of graduates from them to what can be admitted into the universities." In addition to these there are the important higher commercial schools and various exceptional institutions—normal schools and a few departmental institutions of imperial grade such as, for example, medical schools of the type and standing found in the imperial universities.

Primary schools do the same grade of work throughout the country. Middle schools, however, present some intensely interesting and—in the light of the agitation in the United States for specialized training—significant variations. Regular middle schools are much like our own classical high schools, and follow the time-honored and standardized cultural courses; but Japan, with an eye ever to the practical, encourages stepping from the beaten path. Each of the forty-three prefectures has one or two agricultural middle schools. Marine, dying and weaving, and other technical schools of middle grade are also scattered here and there, provided by prefectural, city or private means. The higher schools, further, have lent themselves to technical work—especially in commerce, for commerce is at present the sole, sure reliance upon which Japan can depend for maintaining her position among the nations. Only the keenest of the well-to-do commercial middle school graduates can enter the higher commercial school, for such a course is prohibitively costly except to the comparatively well-to-do and the entrance examinations are extremely rigorous. There are only five of these higher commercial schools, consequently the applicants even in normal times are many, and only the ablest need be taken. Then, to the wealthiest of these moneyed men who graduate is offered without entrance examination the privilege of completing their years of commercial study in the Tokyo commercial university, the only one of its kind in Japan;

the degree given here is equal in rank to that given in any department of the four regular imperial universities.

The imperial universities are the best in Japan. As to the comparative excellence of the other government and the private institutions of learning there is, in the mind of the average Japanese, little question. Anything with direct government backing is, to the Japanese, preferable—such has been notably true in the past and is true today though there are indications of a gradual change in sentiment. I was recently told by a Japanese, who has always been a teacher, that the only reason the government permitted private schools, religious and otherwise, was because the government itself was too poor to provide an adequate number. Students prefer to enter government schools, but if they fear they cannot pass the entrance requirements, or if they desire some special training such as can not be had in the government institutions, they go to the private schools. The head of the English department in my own school—the Kyoto First Commercial (middle) school, says that the students in such private institutions as Doshisha, Waseda and Keio are, with the exception of the few first men in each class, inferior, because so many enter who can not get into the government higher schools; because the discipline is easier and the work less exacting; and because of the interest in athletics which at times results in the acceptance of inferior students—simply in order that they may help advertise the school. This same gentleman said that, of the private universities, Waseda is now leading the list. He added that the individual freedom in these private schools, which has before militated against the best interests of the students, is now attracting men of a higher type; perhaps this is the natural result and evidence of a growing democratic spirit.

It is but fair to note that a comparison between these private universities themselves, and between any one of them and the government schools, is difficult to make. Each has a distinct purpose differentiating it from the others. Keio stands chiefly for materialistic proficiency; Waseda for politics and journalism; Doshisha for general

culture. Waseda's rise to the front is because of her own very rapid progress—not on account of any actual falling back on the parts of others; Keio and Doshisha have a better standing than ever before.

Japan wants a bigger place in the sun; to facilitate the consummation of this, she has ever an elastic educational system which allows the centering of the nation's energy in the line most advantageous at any given period. Now, the important thing is wealth; all else is a side issue. Commerce is here synonymous with wealth; therefore the attention of Japan is centered on commerce, in which the effort must be quick, intelligent, persistent. Hence a coördinated government system of commercialized education—new and even now in a state of transition, the like of which has seldom before been known, a system offering a university degree second to none; a system which takes the lad of thirteen, moulds his mind, centers his attention on a gleaming ideal the realization of which not only will consciously satisfy the deep-seated, time-honored desire to exert himself to the utmost for his Emperor, but which will at the same time subconsciously gratify a new and growing love of self. Something of a contrast, this, to commercial education in the United States, where, for boys in their teens, there are comparatively few, newly authorized commercial high schools, a stray and generally worthless business college here and there; where for the few who, more or less by accident choose a highly specialized preparation, there are the great schools of accounting and finance. In Japan there are thirteen higher schools run by the Central Government and of these five are higher *commercial* schools; there are five imperial universities and one of these is commercial. When it is remembered that, unlike the higher schools, the commercial higher schools are useful themselves as an end, it is obvious where the difference in emphasis lies. The man who graduates from a higher school and does not go on to an imperial university is practically no better fitted for life than when he graduated from middle school, for all his higher school work has been with the sole idea of preparing him for an imperial university; while the man who

goes to a higher commercial school—even if he does not go on to the imperial commercial university, is vastly better able to compete in the affairs of life than when he entered.

A middle school weekly schedule presents a formidable appearance, and these are essentially the same for every middle school in the land.

SUBJECTS	YEARS				
	1st	2nd	3rd	4th	5th
	<i>hours</i>	<i>hours</i>	<i>hours</i>	<i>hours</i>	<i>hours</i>
Morals.....	1	1	1	1	1
Japanese and Chinese.....	8	7	7	6	6
Foreign language—usually English.....	6	7	7	7	7
History and Geography.....	3	3	3	3	3
Mathematics.....	4	4	5	4	4
Natural sciences—botany, zoology, biology, mineralogy.....	2	2	2	2	
Physics and chemistry.....				4	4
Law and economics.....					2
Agriculture, bookkeeping, manual training, etc. Choose one. (Not given in all schools).....					
Drawing.....	1	1	1	1	1
Singing.....	1	1	1		
Gymnastics.....	3	3	3	3	3
Total.....	29	29	30	31	31

The above is for boys only. Girls schools doing a similar grade of work have a schedule tending much along artistic and domestic lines—with the purpose of making, not scholars, but intelligent wives. It is noteworthy that girls are graduated rather easily. There is something of shame attending failure to graduate—which makes it less easy for the girl's parents to negotiate a suitable marriage for her—hence the tendency to fail as few girls as possible.

No less striking is the schedule of the Kyoto First Commercial School—which is a fair example of the best commercial middle school courses. Not all commercial middle schools have four-year courses, some have only three-year courses.

SUBJECTS	YEAR							
	1st	2nd	3rd	4th	1st	2nd	3rd	4th
	<i>points</i>	<i>points</i>	<i>points</i>	<i>points</i>	<i>hours</i>	<i>hours</i>	<i>hours</i>	<i>hours</i>
Morals.....	100	100	100	100	1	1	1	1
Japanese and Chinese.....	100	100	100		3	3	1	
Japanese composition and grammar.....	100	100			2	2		
Commercial composition....			100				1	
Commercial history—home and foreign.....				100				2
Japanese penmanship.....	100	100			2	1		
Mathematics—commercial arithmetic, algebra, geometry, abacas.....	300	300	300	200	5	6	6	2
Merchandise.....				100				3
Bookkeeping—Japanese and English.....			200				4	
Principles of home and foreign trade.....		100	100	300		2	3	8
Bookkeeping—Japanese....	100	100			3	3		
Law.....			100	100			2	2
Commercial geography.....	100	100			2	2		
Political economy.....			100	100			2	3
History—foreign.....	100				2			
English.....	400	400	400	400	8	8	8	9
Chemistry.....	100				2			
Physics.....		100	100			2	2	
Gymnastics.....	100	100	100	100	3	3	3	3
Total necessary for graduation.....	1600	1600	1700	1500	33	33	33	33
Chinese—optional.....							3	3
Total possible.....					33	33	36	36

Note the varying value in points required for graduation, of the subjects and hours scheduled; for example, an hour of English or Mathematics is worth less in points than an hour of morals. There is also a similar but slight variation in some subjects for different years, for example, in mathematics.

The prominence of foreign languages in both middle and commercial middle school courses throws light upon the need felt, that Japan must become cosmopolitan. Middle schools, though giving a choice of foreign languages, usually favor English—while commercial middle schools not only

pay more attention to the foreign language but insist that English be the tongue studied. Thus to the Japanese man of commerce English is an essential. There has been, and is, much difference of opinion as to whether it is wiser to employ native or foreign teachers of English. Theoretically, perhaps the question can never be settled; practically, there have been, and are, so many among the Japanese who believe that the presence of an American, or English teacher of English is indispensable that many such are employed though at what to the Japanese are almost prohibitive salaries. The young college man who comes out here for \$1200 a year and who can do practically nothing but speak his mother tongue, usually is getting more than twice as much as the experienced and capable principal of the school.

The English department of my school—the Kyoto First Commercial (middle), is very well conducted indeed. The ten or more Japanese teachers of English are very competent. An English speaking club is conducted at which outside Americans often speak. *The Outlook*, *The Sphere*, and *The Kobe Chronicle*—a daily English newspaper of excellent standing, are subscribed for.

These teachers of English, as the other teachers, qualify for their positions by graduating from some accredited school which has fitted them for teaching some subject—or by passing a government examination. As before mentioned, the commercial middle schools of Japan are still specially in a state of experimentation, and there are not yet available a sufficient number of regularly qualified teachers; so in many cases men who have done acceptable work in past years are given places for which they are not strictly fitted.

The men of Japan smoke very generally; of the thirty odd Japanese teachers in my school, I think of only one whom I have never seen smoke—he happens to be the only Christian in the group. Drinking intoxicants to a more or less limited degree is quite characteristic of most Japanese men—teachers included. As one said to me—“Outside of Christian circles it is very difficult in Japan to be a total abstainer.”

The fact that, in the course of studies, morals receives less honor than most other subjects, does not indicate that moral education is neglected. Moral training begins in real earnest when at about seven the unrestricted freedom of the child gives place to absolute subjection to parents, to the head of the house and to the Emperor, and never is this lost sight of. Moral education in Japan means training in self-abnegation; not only is this true of girls whose special duty is to study to be good wives and mothers, of whom—in the words of Baron Kikuchi, “we demand that they shall be good wives and wise mothers, as a duty that they have to perform as Japanese subjects just as we demand of men that they shall perform their duties in various professions and trades in general as Japanese subjects;” but it is true also of boys.

My first act as a teacher in Japan was to listen to the reading of the Imperial Rescript on Education, and I have formally “made the profoundest obeisance” before a picture of the Empress in the presence of our 800 students. To every government and public school from the lowest up, portraits of the Emperor and Empress are distributed from the Imperial Household. These are brought out on every public occasion and hung up and ceremonially bowed to, just as would be done before the actually present occupants of the Imperial Throne “coeval with heaven and earth.” Nor is any of this left to the caprice of free will. Every time a member of the Royal House passes Kyoto—certain classes of specified schools are ordered to the station to see the train go through; on every occasion of great public sorrow, mourning is displayed by everybody, by government command, and no mourning appears until the command is issued.

The Imperial Recript,—and all moral education, has two basic virtues—loyalty to the Emperor and filial piety. A young man may get all the fun out of life he pleases, as long as the doing is incidental to the service he owes his Emperor and his Emperor’s country. Three bright young lieutenants are in one of my night-school classes; they despise the Allied and Teutonic soldiers, because so many of them

are taken prisoners; they say—"We Japanese would not submit to being taken captive, for we are taught to die for our Emperor." One of the first impressions I received from compositions written by my upper class men was the fact of their intense nationalism. These are commercial students and I gave them, early last year for their theme "My Ideal." I was astounded by the practical replies; to engage in commerce or industry, to gain wealth so that Japan might become as powerful in peace as she is in war—such were unfailingly their highest hopes. I have recently given the same subject of my 1918 class, with a greater variety of answers than from the previous class, but the emphasis is as before. Of sixty-four papers, fifty-one record the wish to become wealthy and powerful for their country's sake. Of the others, one desires to be a teacher; one a lonely poet; one a dove-of-peace; one is something of a conservative socialist; one longs simply to be honorable, to have a good home and to form a part of the great middle class; another says:

My highest ideal is that our society may allow friendly relations between man and woman. In our country there are many mottoes which declare that friendly relations between man and woman is the most dangerous thing in the world. For instance—"an unmarried man and a single woman must never be alone in the same room after they are six years old." . . . Since the olden days our society has respected man and despised woman, and that is our strong custom, and consequently our society has not given the same authority to man and to woman . . . I hope that our society will give the same authority to man and woman. But in conclusion I dare say that I am opposed to the principle of your country. "Man respects woman and woman despises man!"

From the standpoint of convention rather than morals—the two were mixed in the thoughts of the student just quoted—it is interesting that a man and woman, either friends or strangers, in Japan, may use the same bath-tub at the same time, while it raises strong suspicion in the eyes of the Japanese if an American or other foreign woman walks in public with her hand on a gentleman's arm. And for an engaged American young couple in Japan to live

within four hundred miles of each other is most precarious—because they might gravitate into the same town, and into the same room, and the door might close for a second or two!

The effects of the moral code which emphasizes the subjection of the house to the Emperor, and of the individual to the house and Emperor, resulting in marriage to anyone chosen by the head of the house; which in regulations for elementary teaching states that “in the instruction of girls, special stress must be laid on the virtues of chastity and modesty,” leads one to question if it would not be wise to change to an individualistic basis, stress the worth of man as such, and emphasize purity for men as well as for women.

As for the conduct of the students with whom I come in contact in class rooms, nothing better could be desired. Discipline is easy, on account of habitual deference to authority. Cheating is a relative matter, I suppose, but I have found a greater tendency toward it here than in America. In a final examination last winter a boy was expelled for this offence; he had pasted the answers on the front of the teacher's desk, all the chairs had been pulled forward and everybody was copying. But this is extreme and should not be exaggerated; the thing is this degree is almost as uncommon as the much cited—though rarely present, Chinese clerks in Japanese banks. As for the language of Japanese people—in so far as it is objectionable, this is in the line of vulgarity rather than profanity.

The conduct of the boys in the Y. M. C. A. dormitory is most exemplary; the thirteen lads who room here, aged ten to seventeen, are chiefly from out of town. They live in this semi-foreign house provided by the city association solely for this school, pay 10 yen (\$5) a month for food and room—3 yen for room and 7 for food—are entirely self-governing, always truly gentlemanly.

There is in Japan nothing of the great outlay of public funds on school buildings which is to be seen in America. The Japanese government has always been in want of money—hence the equipment of government schools has

been limited to a minimum. There is nothing impressive about a Japanese middle school. Visit the Kyoto First Commercial School and you will see at the left a gate house, at the right a new, small building designed as a library for students, but now, in the absence of books—the students have at present no library—used for recitations, and at the front a long, low, two-storied building—much in need of paint, with offices, teachers' room and some recitation rooms on the first floor, and a large auditorium above. Connected with this main building by covered walks are two smaller, two-storied recitation buildings, one smaller recitation building with ground floor only, and a gymnasium. A large field for military practice and sports complete the picture.

The teachers' room is furnished with desks, chairs, tea, and in the winter with "hibachi"—little charcoal fire-boxes for warming the hands. In the severest winter weather, coal stoves are set up. To this room the teachers return after each class to smoke a pipe or a cigarette and have a cup of tea. The head-teacher sits at the head of the room—the others having their places along the sides. Just off this room is the library—available to teachers only—of about 2922 volumes; here are a few typewriters and a ping-pong table. The last mentioned piece of equipment is maintained by the teachers for our amusement at noon and after the work of the day. The class periods are fifty minutes each, except in parts of June, July and September, when, on account of the heat, forty minutes is the limit—in order that there may be no afternoon recitations. One would naturally expect that the extreme heat of the summer in this part of the country, would lead the authorities to lengthen the summer vacation at the expense of the winter intervals—but such is not the case. At New Year's, and at the beginning of the new school year in April, we have vacations of about three weeks each. This runs the Spring term up to about the 20th of July, and necessitates the opening of the autumn work about September 7.

The school rooms are artistic only in one respect—they are honestly plain and make no attempt to cover up their

ugliness. Walls covered with unsightly plaster, rough floors constantly kept wet to keep the dust down, uncomfortable wooden, combination seats and desks—very similar to the benches of the old, rural, red-schoolhouses of the American past, these, with a high desk for the instructor to stand behind, almost complete the description of the class-room interior. Light is good, for two sides of each room are usually of large, sliding glass windows. There is no provision for ventilation—except by means of windows and doors. In the cold season ventilation is by no means good, for when there is much heat in the stove, the boys close the windows to keep in the heat, and, when the stoves are not up, there is all the more reason why the shivering lads should want to hold in as much warmth as possible. The total valuation of the equipment of the school is 900 yen (\$450); of this 200 yen (\$100) is in apparatus for physics and chemistry. I do not know the value of the buildings and grounds.

A little more in detail as to the students. When I arrived in Japan I attended a conference for new teachers which had, as its purpose, to initiate us into some of the peculiarities of the people among whom we had come to work. Much was said there that was good; but the predominant impression left on my mind was that I must have gotten into a land where all the ordinary instincts of mankind were different: "You must do this! You must be sure not to do that!" And I said to myself, "if all this be true it would be wise for me to plan to leave as soon as possible!" The upshot of the whole thing was that I decided to work on the supposition that these people and I had most things in common. Nor was I far wrong. The teachers are quite as humanly faulty as other people, and quite as perfect. The students are fully as curious as are American boys, just as kind in their way, exactly as responsive to the moods of the teacher. If the teacher works hard the students work hard; if the teacher is sleepy the students will be lazy. The Japanese students are anxious to please a teacher who is conscientious and ordinarily agreeable. If, however, as happens once in a long time,

the Japanese student body takes a strong dislike to a teacher—be he native or foreign, then is evidenced a student-power unknown in American educational circles; they rise up and demand the dismissal of the ill-favored one. And, though it be in a land of universal paternalism, yet in this case the will of the learners is law; the professor must go. Woe be, also, to the school or college head who incurs the ill-will of the graduates.

But, in the main, the chief differences between school-boys in the Flowery Kingdom and in the United States are minor. The boys in the commercial middle schools are, it is commonly asserted, as a rule, lazy in comparison with those in regular middle schools, because there are fewer commercial middle school boys who are planning for higher work than among ordinary middle school boys. The majority look upon this as their last school experience and expect to enter business directly. Whereas the ordinary middle school boy more often is anxiously preparing for entrance examinations to some higher school. In this particular school the majority of the boys are from well-to-do business families and are, consequently, rather self-sufficient. It is often asserted that, more than in other countries, the students in Japan have knowledge injected by force and are not taught to study. I am not prepared to assert the truth of this; my experience has been that the average high school pupil in America never hurts himself with home-study. As far as I can determine, the average Japanese middle school senior is as well up-to-date on topics of public interest as are our own high school seniors. There may be less culture here, but the high-strung nationalistic spirit leads to much intense concern about problems which they are led to believe are essential to, or inimical to, the weal of Japan; naturally they are very one-sided, for example, some boys were arguing with me against the discrimination shown in the United States immigration laws—but they were ignorant of the fact that the Japanese have certain immigration laws against the Chinese. One bright fellow says of the Chinese—“to tell the truth we don’t like them—oil and water won’t mix!” But it would be

difficult to convince him that, with equal justice, the Californian might use the same argument against the Japanese. I say this not to champion California, and racially discriminatory legislation, for I believe the United States would gain by immediately, entirely eliminating laws which permit the stirring up of racial antipathy. I am giving to my seniors for composition such subjects as: "Can China Ever Become a First-Class Power;" "What is Japan's Duty Toward China;" "Does Might Make Right;" "What Can Make Japan Greater;" "Is War Necessary;" "Must a Nation, in Order to be Great, Acquire Much Territory?" About a third of the themes resulting are clearly and thoughtfully reasoned out in understandable English; and if these young men can thus express themselves in the English language to a foreigner, I fancy that, in their own tongue among themselves, they must be able to do thinking creditable to an American of eighteen years.

A foreigner—remember Americans are foreigners here—must not let appearances mislead him. These boys sit before him with hair closely clipped. They are dressed in uniform. Their shoes are often literally shod with iron. Their collars—which in the absence of shirts are attached to their coats—may be dirty. They may shiver with the cold or fan themselves in the heat. They will laugh, when, for the life of you, you can not see the joke. They are small in stature. They bow much and it gets on your nerves. They will attend a concert and keep their hats on. They are not polished and well-groomed. They seldom get up to give any but an aged woman a seat in the car. They are so anxious to learn English that they will annoy you if you let them. But they carry themselves better than American youths; they do not slouch—but, being under military discipline, they stand and sit erect—painfully so. They march off with guns and full military equipment and fight earnestly in sham battles under their physical directors who are retired army officers. The head boys—of whom there are two chosen for scholarship for each class division of from thirty-five to sixty lads—exert no small influence, and they carry their responsibility most

creditably. They travel, and the school helps them to do so, believing that a first-hand knowledge of their own land is of great value. The preparatory boys go on a one-days' trip; the first year regular boys go for a two or three-days' trip, and so the periods lengthen until in the case of the seniors they have a week; and all these little journeys are conducted by teachers who can help the lads to see with understanding eyes. Each summer such members of the senior class as desire, and are able, go for a three week's tour, sometimes taking in parts of Korea, Manchuria and China. This, in a commercial school, is with business observation in view. The promise of Russian markets for Japanese goods has determined the authorities this summer to plan the journey into Siberia. This three weeks' outing costs for food and travel only 60 yen (\$30), and of this the government defrays for each student 20 yen (\$10); the railroads—being government owned and operated, make very favorable rates possible for such purposes. Appearances should not be allowed to prejudice a man—both sides must be considered.

But, if you follow the students into their sports, you are past all possibility of misunderstanding. Watch them in their boat-races, in their wrestling, Judo, in their field sports; take part with them and listen to the cheers and the same thrill of exultation catches you as used to among your own comrades. Watch the progress of a hare-hunt—which with all these other events, is fathered by the school authorities. I repeat, put yourself into the way of being unconsciously one of them and you get a new understanding emanating from purely physical stimuli, an understanding shared by them too, and one which automatically solves half your problems, for it gives you and them a great, common meeting-ground, and it produces the same feeling of comradeship which comes to any who have something to do of the same nature and for the same purpose.

Japan is a struggling nation. Having awakened to the need of the times, Japan in recent years has appropriated with rapidity much of the fruit of hundreds of years of diligent, occidental endeavor. She has credit for numer-

ous capacities and characteristics and accomplishments which have their being only in the imaginations of fanciful writers. But she deserves real credit for a host of great achievements; most promising among which is indisputably her advance in modern education. However, not in the educational history of the past is her chief glory and promise, but in the set of the mind of her people of today toward scholastic honors for the days to come.